THE LIFE OF BENEDICT DE SPINOSA.

Written by *John Colerus*, Minister of the Lutheran Church, at the *Hague*.

Done out of French.

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MVSEVM
BRITAN
NICVM

THE LIFE OF B. De Spinoſa.

SPINOSA, that Philoſopher, whoſe Name makes ſo great noiſe in the World, was originally a *Jew*. His Parents, a little while after his Birth, named him *Baruch*. But having afterwards forſaken *Judaiſm*, he changed his Name, and call'd himſelf *Benedict* in his Writings, and in the Letters which he ſubſcrib'd. He was Born at *Amſterdam* the 24th of *November*, in the Year 1632. What is commonly ſaid, that he was Poor and of a very mean Extraction, is not

true. His Father, a *Portugueſe Jew*, was in very good Circumſtances, and a Merchant at *Amſterdam*, where he lived upon the *Burgwal*, in a good Houſe near the Old *Portugueſe* Synagogue. Beſides, his civil and handſome behaviour, his Relations, who lived at eaſe, and what was left to him by his Father and Mother, prove that his Extraction, as well as his Education, was above that of the Common People. *Samuel Carceris*, a *Portugueſe Jew*, Married the Youngeſt of his two Siſters. The Name of the Eldeſt was *Rebeckah*, and that of the Youngeſt *Miriam*, whoſe Son *Daniel Carceris*, Nephew to *Benedict de Spinoſa*, declared himſelf one of his Heirs after his Deceaſe: As it appears by an Act paſt before *Libertus Loef*, a Notary, the 30th of *March* 1677. in the form of a Procuration directed to *Henry Vander Spyck*, in whoſe Houſe *Spinoſa* Lodged when he died.

Spino-

Spinoſa's *firſt Studies.*

SPinoſa ſhewed from his Childhood, and in his younger years, that Nature had not been unkind to him. His quick fancy, and his ready and penetrating Wit were eaſily perceived. Becauſe he had a great Mind to learn the *Latin* Tongue, they gave him at firſt a *German* Maſter. But afterwards in order to perfect himſelf in that Language, he made uſe of the famous *Francis Vanden Ende*, who taught it then in *Amſterdam*, and practis'd Phyſick at the ſame time: That Man taught with good Succeſs and a great Reputation; ſo that the Richeſt Merchants of that City intruſted him with the inſtruction of their Children, before they had found out that he taught his Scholars ſomething elſe beſides *Latin*. For it was diſcovered at laſt, that he ſowed the firſt Seeds of Atheiſm in the Minds of thoſe Young Boys. This is a matter of fact, which I cou'd prove, if

there was any neceſſity for it, by the Teſtimony of ſeveral honeſt Gentlemen, who are ſtill living, and ſome of whom have been Elders of the *Lutheran* Church at *Amſterdam*. Thoſe good Men bleſs every day the Memory of their Parents, who took care in due time to remove them from the School of ſo pernicious and ſo impious a Maſter.

Vanden Ende had an only Daughter, who underſtood the *Latin* Tongue, as well as Muſick, ſo perfectly, that ſhe was able to teach her Fathers Scholars in his abſence. *Spinoſa* having often occaſion to ſee and ſpeak to her, grew in Love with her, and he has often confeſt that he deſign'd to Marry her. She was none of the moſt Beautiful, but ſhe had a great deal of Wit, a great Capacity and a jovial Humour, which wrought upon the Heart of *Spinoſa*, as well as upon another Scholar of *Vanden Ende*, whoſe Name was *Kerkering*, a Native of *Hamburgh*. The latter did ſoon perceive that he had a Rival, and grew

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Jealous of him. This moved him to redouble his care, and his attendance upon his Miſtreſs; which he did with good ſucceſs: But a Neck-lace of Pearls, of the value of two or three hundred Piſtoles, which he had before preſented to that Young Woman, did without doubt contribute to win her Affection. She therefore promiſed to Marry him: Which ſhe did faithfully perform, when the Sieur *Kerkering* had abjured the *Lutheran* Religion, which he profeſt, and embraced the *Roman Catholick*. See the Preface of *Kortholt de tribus Impoſtoribus*, of the 2d Edition.

As for *Vanden Ende*, being too well known in *Holland*, to find any Employment there, he was obliged to look for it ſomewhere elſe. He went into *France*, where he had a Tragical end, after he had maintained himſelf for ſome years with what he got by practiſing Phyſick. Some ſay that he was Condemn'd to be hanged, and Executed, for having attempted upon the *Dauphin's* Life; but others,

who knewhim particularly in *France*, own indeed that he was hanged, but they give another reaſon for it. They ſay, that *Vanden Ende* endeavour'd to cauſe an Inſurrection in one of the Provinces of *France*, the Inhabitants whereof hoped by that means to be reſtored to their Ancient Priviledges; and that he deſigned thereby to free the United Provinces from the oppreſſion they were under, by giving ſo much work to the King of *France* in his own Country, as to oblige him to keep a great part of his Forces in that Kingdom. That in order to facilitate the Execution of that deſign ſome Ships were fitted out, but that they arrived too late. However it be, *Vanden Ende* was Executed, but if he had attempted upon the *Dauphin*'s Life, 'tis likely thathe wou'd have expiated his crime in another manner and by a more rigorous Puniſhment

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He applies Himself to the Study of Divinity, and then to Natural Philoſophy.

Spinoſa having learn'd the *Latin* Tongue well, applied himſelf to the Study of Divinity for ſome years. In the mean time his Wit and Jugdment encreaſed every day: So that finding himſelf more diſpoſed to enquire into Natural Cauſes, he gave over Divinity, and betook himſelf altogether to the Study of Natural Philoſophy. He did for a long time deliberate about the choice he ſhou'd make of a Maſter, whoſe Writing might ſerve him as a Guide in his deſign. At laſt, having light upon the Works of *Deſcartes*, he read them greedily; and afterwards he often declared that he had all his Philoſophical Knowledge from him. He was charmed with that Maxim of *Deſcartes*, Which ſays, *That nothing ought to admitted as True, but what has been proved by good and ſolid Reaſons.* From whence he drew this Conſequence

that the ridiculous Doctrine and Principles of the *Rabbins* cou'd not be admitted by a Man of Senſe; becauſe they are only built upon the Authority of the *Rabbins* themſelves, and becauſe what they teach, does not proceed from God, as they pretend without any ground for it, and without the leaſt appearance of Reaſon.

From that time he began to be very much reſerved amongſt the *Jewiſh* Doctors, whom he ſhunned as much as he cou'd: He was ſeldom ſeen in their Synagogues, whither he went only perfunctorily, which exaſperated them againſt him to the higheſt degree; for they did not doubt but that he wou'd ſoon leave them, and make himſelf a Chriſtian. Yet, to ſpeak the truth, he never embraced Chriſtianity, nor received the Holy Baptiſm: And tho he had frequent Converſations with ſome learn'd *Mennonites*, as well as with the moſt eminent Divines of other Chriſtian Sects, yet he never declared for, nor profeſt himſelf to be a Member of any of them.

Francis

Francis Halma ſays, in the Account of *Spinoſa*, which he publiſhed in *Dutch*, that the *Jews* offered him a Penſion a little while before his Deſertion, to engage him to remain amongſt 'em, and to appear now and then in their Synagogues. This *Spinoſa* himſelf affirmed ſeveral times to the Sieur *Vander Spyck*, his Landlord, and to ſome other Perſons; adding, that the Penſion, which the *Rabbins* deſign'd to give him, amounted to 1000 Florins. But he proteſted at the ſame time, that if they had offered him ten times as much, he wou'd not have accepted of it, nor frequented their Aſſemblies out of ſuch a motive; becauſe he was not a Hypocrite, and minded nothing but Truth. Monſieur *Bayle* tells us, That he happen'd one day to be aſſaulted by a *Jew*, as he was coming out of the Play-houſe, who wounded him in the Face with a Knife, and that *Spinoſa* knew that the *Jew* deſign'd to kill him, tho his wound was not dangerous. But *Spinoſa*'s Landlord and his Wife, who

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are ſtill living, give me quite another account of it. They had it from *Spinoſa* himſelf, who did often tell them, that one Evening as he was coming out of the Old *Portugueſe* Synagogue, he ſaw a Man by him with a Dagger in his Hand; whereupon ſtanding upon his guard, and going backwards, he avoided the blow, which reached no farther than his Cloaths. He kept ſtill the Coat that was run thro' with the Dagger, as a Memorial of that event. Afterwards, not thinking himſelf to be ſafe at *Amſterdam*, he reſolved to retire ſomewhere elſe with the firſt opportunity. Beſides, he was deſirous to go on with his Studies and Phyſical Meditations in a quiet Retreat.

He was Excomunicated by the Jews.

HE had no ſooner left the Communion of the *Jews*, but they proſecuted him Juridically according to their Eccleſiaſtical Laws, and Excommunicated him. He himſelf did very

very often own that he was Excommunicated by them, and declared, that from that time he broke all Friendſhip and Correſpondence with them. Some *Jews* of *Amſterdam*, who knew *Spinoſa* very well, have alſo confirmed to me the truth of that fact, adding, that the Sentence of Excommunication was publickly pronounced by the Old Man *Chacham Abuabh*, a *Rabbin* of great Reputation amongſt 'em. I have deſired in vain the Sons of that old *Rabbin* to communicate that Sentence to me; they anſwered me, that they could not find it amongſt the Papers of their Father, but I cou'd eaſily perceive that they had no mind to impart it to me.

I happen'd one day to ask a learned *Jew* here (at the *Hague*) what was the form of Interdicting or Excommunicating an Apoſtate. He anſwered me, that it might be read in the Writings of *Maimonides*, and in the Treatiſe *Hileoth Thalmud Thorah*, Chap. 7. v. 2. and that it was expreſſed in a few words. But it is the common

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mon opinion of the Interpreters of the Scripture, that there were three ſorts of Excommunication among the Antient *Jews*; tho it be not the opinion of the learned Mr. *Selden*, who acknowledges but two in his Treatiſe *de Synedriis veterum Hebræorum* l. 1. c. 7. pag. 64. They call'd *Niddui* the firſt kind of Excommunication, which they divided into two Branches. Firſt, they ſeperated the guilty Perſon, and he was prohibited to enter into the Synagogue for a week, after he had received a ſevere reprimand, and had been earneſtly exhorted to repent, and to put himſelf in a condition of obtaining the forgiveneſs of his fault. Which if he did not perform, he was allow'd one month longer to think of his duty.

During all that time he was to keep at eight or ten paces diſtance from every body, and none durſt keep Company with him, except thoſe who brought him his Meat and Drink: That Interdiction was call'd the leſſer Excommunication.

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Hofman in his Lexicon Vol. 2. pag. 213. adds, that every Body was forbidden to eat and drink with such a Man, or to wash in the same Bath; yet that he might, if he wou'd, go to the Assemblies only to hear and instruct himself. But if he happen'd to have a Son born during that Month, he cou'd not be Circumcised: And if the Child happen'd to die, none was permitted to bewail him, or to express any grief for his death. On the contrary, for a mark of an eternal infamy, they covered the place wherein he was buried with a heap of Stones, or they rolled up a huge Stone over it wherewith they covered that place.

Mr *Goeree* affirms in his *Jewish Antiquities* Tom. 1. pag. 641. That no Man was ever punished with a particular Interdiction or Excommunication amongst the *Hebrews*, and that there was no such thing practised amongst 'em; but most Interpreters of the Holy Scriptures teach the contrary; and few of 'em, either Jews or Christ-

Chriſtians, will approve of his opinion.

The ſecond kind of Interdiction or Excommunication was call'd *Cherem*. It was a Baniſhment from the Synagogue attended with dreadful Curſes, taken moſt of 'em out of *Deuteronomy*, Chap. 28. This is the opinion of Dr *Dilherrus*, which he explains at large, *Tom.* 2. *Diſp. Re. & Philolog.* pag. 317. The learn'd Dr. *Lightfoot* on the firſt Epiſtle to the *Corinthians*, Chap. 5. v. 5. (inthe 2d Vol. of his Works, pag. 890.) ſhews us that that Interdiction or Baniſhment was formerly practiſed, when, after the term of thirty days was expired, the guilty perſon did not appear to acknowledge his fault: And this was, in his opinion, the ſecond Branch of the leſſer Interdiction or Excommunication. The Curſes inſerted into it were taken from the Law of *Moſes*, and pronounced in a ſolemn manner againſt the guilty perſon, before the *Jews*, in one of their publick Aſſemblies. They lighted then ſome Wax Candles

Candles that burnt all the time they were reading the Sentence of Excommunication; which being ended, the *Rabbin* put out the Wax Candles, to ſignify hereby that the unhappy Man was given over to his reprobate Mind, and altogether deprived of the Divine Light. After ſuch an Interdiction, the guilty Perſon was not permitted to go to the Aſſemblies, nor ſo much as to hear and inſtruct himſelf. Nevertherleſs, he was allowed another Month, and even two or three Months, in hopes that he wou'd be reclaimed, and ask the forgiveneſs of his faults: But when he reſolved not to do it, they did at laſt thunder the third and laſt Excommunication againſt him.

This third kind of Excommunication they call'd *Schammatha*. It was an Interdiction or a Baniſhment from their Aſſemblies or Synagogues, with out any hopes of being admitted into them again. This they call'd alſo, with a particular Name, their *Great Anathema*, or Baniſhment. When the *Rab-*

Rabbins publiſh'd it in their Aſſemblies, they uſed in former times to blow the Horn, that they might fill the Minds of the People with a greater terror. By virtue of ſuch an Excommunication the Criminal was deprived of all Humane aſſiſtance, and of the Grace and Mercy of God; he was given over to the moſt ſevere Judgments of the Almighty, and delivered up for ever to an unavoidable Ruin and Condemnation. Many are of opinion that this is the ſame Excommunication with that mentioned in the firſt Epiſtle to the *Corinthians*, Chap. 16. v. 22. where the Apoſtle calls it *Maranatha*. Theſe are the words: *If any Man love not the Lord Jeſus Chriſt, let him be Anathema Maharam Motha*, or, *Maranatha*; that is, let him be made *Anathema*, or let him be Excommunicated for ever, or, as others explain it, the Lord is a coming, *viz*, to judge and puniſh that Excommunicated Perſon. The *Jews* pretend that the Bleſſed *Enoch* is the Author of that Excommunication, that

that they have it from him, and that it was transmitted to them by a certain and undeniable Tradition.

As for the reasons of Excommunicating a Man, the *Jewish* Doctors alledge two principal Reasons for it, according to Dr *Lightfoot* in the abovementioned place; *viz.* for debts, or upon the account of a loose and *Epicurean* Life.

A Man was Excommunicated for Debts, when being Condemn'd by the Judge to pay them, he refused to satisfy his Creditors. He was likewise Excommunicated for living a Licentious and *Epicurean* Life; when he was convinc'd of being a Blasphemer, an Idolater, a Breaker of the Sabbath, and a Deserter from Religion, and the Service of God. For in the Treatise of the *Talmud Sanhedrin* fol. 99. An *Epicurean* is defined a Man, who despises the word of God, and the Precepts of Wise Men, who laughs at them, and uses his Tongue only to speak wicked things against the Divine Majesty.

They granted no delay to ſuch a Man. He incurred the Excommunication, which was immediately thundered againſt him. At firſt, he was named and ſummoned to appear the firſt day of the week by the Door-keeper of the Synagogue. And becauſe he commonly refuſed to appear, he who had cited him made his report thereof publickly in theſe words: *I have by Order of the Director of the School cited* N. N. *who has not anſwered the Summons, and will not appear.*

Then they proceeded to write down the Sentence of Excommunication, which was afterwards notified to the Criminal, and ſerved as an Act of Interdiction or Baniſhment, and every body was permitted to get a Copy thereof for his Money. But if he happen'd to appear, and did notwithſtanding obſtinately perſiſt in his Sentiments, his Excommunication was only pronounc'd to him by word of Mouth, and they that were preſent uſed to revile him and point at him.

Beſides thoſe two Cauſes of Excommunica-

munication, the learned Dr *Lightfoot*, in the above-cited place, mentions twenty four more taken out of the Writings of the Antient *Jews*; but what he says upon that subject wou'd carry us too far, and is too long to be inserted here.

Lastly, As to the Form which they used in their Sentences of Excommunication published by word of Mouth, or set down in Writing, Mr *Selden* in the place I have already quoted, pag. 59. tells us what it was, and he took it out of the Writings of *Maimonides*. First of all they declar'd the Crime of the Person, that was accused, or what had been the occasion of his being prosecuted; to which they added afterwards the following Curses, expreſt in few words. *Let the Man* N. N. *be Excommunicated with the Excommunication* Niddui, Cherem *or* Schammatha; *let him be separated, banished, or entirely extirpated from amongst us.*

I have often endeavoured to get some of the forms used by the *Jews* in such Excommunications; but it was

in vain; I cou'd never find any *Jew* that cou'd or wou'd impart any of 'em to me. But at laſt, the learned Mr *Surenhuſius*, Profeſſor of the Eaſtern Languages in the Illuſtrious School of *Amſterdam*, and who has a perfect Knowledge of the Cuſtoms and Writings of the *Jews*, gave me the form of the ordinary and general Excommunication, which they uſe, to ſeparate from their Body all thoſe, who live an ill Life and diſobey the Law. It is taken out of the Ceremonial of the *Jews* call'd *Colbo*, and I had it from him Tranſlated into *Latin*. But it may be read in Mr. *Selden*'s Treatiſe *de Jure Naturæ & Gentium*, l. 4. c. 7. pag. 524. We have thought fit to Tranſlate and inſert it in this place, for the ſatisfaction of the Reader.

The Form of the General Excommunication uſed amongſt the Jews.

ACcording to what has been decreed in the Council of Angels, and definitively determined in the Aſſembly of the Saints, we Reject,

ject, Baniſh and declare to be Curſed and Excommunicated, agreeably to the Will of God and of his Church, by virtue of the Book of the Law, and of the ſix hundred and thirteen Precepts contained therein. We pronounce the ſame Interdiction uſed by *Joſhua* with reſpect to the City of *Jericho*; the ſame Curſe wherewith *Eliſha* Curſed thoſe wanton and inſolent Children, as well as his Servant *Gehaſi*; the ſame Anathema uſed by *Barak*, with reſpect to *Meros*; the ſame Excommunication uſed Antiently by the Members of the Great Council, and which *Jehuda* the Son of *Ezekiel* did likewiſe thunder againſt his Servant, as it is obſerved in the *Gemara* under the title *Keduſchim*, pag. 70. Laſtly, without excepting any of the Curſes, Anathema's, Interdictions and Excommunications, which have been fulminated from the time of *Moſes* our Law-giver, to this preſent day, we pronounce them all in the name of *Achthariel*, who is alſo call'd *Jah*, the Lord of Hoſts;

in the name of the great Prince *Michael*; in the name of *Me-tatteron*, whose name is like that of his Master; in the name of *Sardaliphon*, whose ordinary Employment consists in presenting Flowers and Garlands to his Master, that is, in Offering the Prayers of the Children of *Israel* before the Throne of God; lastly, in that name which contains forty two Letters, *viz.*

In the name of him, who appeared to *Moses* in the Bush. In that name, by which *Moses* open'd and divided the Waters of the *Red Sea*; in the name of him, who said, *I am that I am, and who shall be*; by the Mysterious Depths of the great name of God JEHOVA; by his Holy Commandments ingraved upon the two Tables of the Law; lastly, in the name of the *Lord God of Hosts*, who sits above the Cherubims; in the name of the *Globes*, *Wheels* and Mysterious *Beasts* which *Ezekiel* saw; in the name of all the Holy Angels, who stand before the *Most High*, being always

ways ready to execute his Orders; we Excommunicate all, and every one of the Children of *Israel*, Sons and Daughters, who does in any manner whatsoever voluntarily transgress even one of the Commandments of the Church, which ought to be kept Religiously and with the greatest respect. Let him be Cursed by the Lord God of *Israel*, who sits above the Cherubims, whose holy and dreadful Name was pronounced by the high Priest in the great day of Propitiation. Let him be cursed in Heaven and on Earth, by the very mouth of the Almighty God. Let him be cursed in the Name of the great Prince *Michael*, in the Name of *Metatteron*, whose Name is like that of his Master. (The Letters of the word *Metatteron* make up the same number with the word *Schadai* the *Almighty*, *viz.* Three hundred and fourteen.) Let him be cursed in the Name of *Achtariel Jah*, who presides over Battels from the Lord; in the the Name of those holy *Bearts* and

myſterious *Wheels*; let him be curſed by the very mouth of the *Seraphims*, laſtly, let him be curſed in the Name of thoſe Miniſtring Angels, who are always preſent before God, to ſerve him in all Purity and Holineſs.

Was he born in *Niſan*, *(March)* a Month, the direction whereof is aſſigned to *Uriel*, and to the Angels of his Company? Let him be curſed by the mouth of *Uriel*, and by the mouth of the Angels whereof he is the Head.

Was he born in *Ijar*, *(April)* a Month, the direction whereof is aſſigned to the Angel *Zephaniel*, and to the Angels of his Company? Let him be curſed by the mouth of *Zephaniel*, and by the mouth of all the Angels whereof he is the Head.

Was he born in the Month of *Sivan*, *(May)* the direction whereof belongs to the Angel call'd *Amniel*? Let him be curſed by the mouth of *Amniel*, and by the mouth of all the Angels of his Company.

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Was he born in *Thammus*, (*June*) a Month, the direction whereof is aſſigned to the Angel *Peniel*? Let him be curſed by the mouth of *Peniel*, and by the mouth of the Angels whereof he is the Head.

Was he born in the Month of *Abh*, (*July*) a Month, the direction whereof is aſſigned to the Angel *Barkiel*, and to thoſe of his Company? Let him be curſed by the mouth of *Barkeil*, and by the mouth of the Angels whereof he is the Head.

Was he born in the Month call'd *Elul*, (*Auguſt*) the direction whereof is aſſigned to the Angel *Periel*, and to the Angels of his Company? Let him be curſed by the mouth of *Periel*, and by the mouth of all the Angels whereof he is the Head.

Was he born in *Tiſri*, (*September*) a Month the direction whereof is committed to *Zuriel*, and to the Angels of his Company? Let him be curſed by the mouth of *Zuriel*, and by the mouth of all the Angels of whom he is the Head.

Was

Was he born in the Month call'd *Marcheſeh*, (*October*) the direction whereof is committed to *Zachariel*, and to the Angels of his Company? Let him be curſed by the mouth of *Zachariel*, and by the mouth of all the Angels of whom he is the Head.

Was he born in *Hiſleu*, (*November*) a Month, the direction whereof is aſſigned to the Angel *Adoniel*, and to thoſe of his Company? Let him be curſed by the mouth of *Adoniel*, and by the mouth of the Angels of whom he is the Head.

Was he born in *Tevat*, (*December*) a Month, the direction whereof is committed to the Angel *Anael*, and to the Angels of his Company? Let him be curſed by the mouth of *Anael*, and by the mouth of the Angels of whom he is the Head.

Was he born in *Schevat*, (*January*) a Month, the direction whereof is aſſigned to the Angel *Gabriel*, and to thoſe of his Company? Let him be curſed by the mouth of *Gabriel*, and by the mouth of the Angels of whom he is the Head.

Was

Was he born in *Adar*, (*February*) a Month, the direction whereof is assigned to the Angel *Rumiel*, and to those of his Company? Let him be cursed by the mouth of *Rumiel*, and by the mouth of all the Angels of whom he is the Head.

Let him be cursed by the mouth of the Seven *Angels* who preside over the seven days of the Week, and by the mouth of all the Angels, who follow them, and fight under their Banners. Let him be cursed by the mouth of the four Angels, who are appointed over the four Seasons of the Year, and by the mouth of all the Angels who follow them, and fight under their Banners. Let him be cursed by the mouth of the seven Principalities. Let him be cursed by the mouth of the Prince of the Law, whose Name is *Crownund Seal*. In a word, let him be cursed by the Mouth of the Strong, Powerful and Dreadful God. We beseech the great God to confound such a Man, and to hasten the day of his fall and destruction.

ſtruction. May God, the God of Spirits, depreſs him under all Fleſh, extirpate, deſtroy, exterminate and annihilate him. The ſecret Judgments of the Lord, the moſt contagious Storms and Winds will fall upon the heads of Impious Men; the exterminating Angels will fall upon them. Which way ſoever the impious Man turn, he will never find any thing but Contradiction, Obſtacles and Curſes. His Soul at his death will forſake his Body, being deliver'd up to the quickeſt ſenſe of Fear, Horror and Anguiſh. It will be then impoſſible for him to avoid the blow of Death, and the judgments of God. God ſends the ſharpeſt and the moſt violent Evils upon him. Let him periſh by the Sword, by a hot Fever, by a Conſumption, being dry'd up with Fire within, and cover'd with Leproſie and Impoſthumes without. Let God purſue him till he be altogether deſtroyed and exterminated. The impious Man's Breaſt ſhall be pierced through with his own Sword;

Sword; his Bow ſhall be broken he will be like the Straw, which is ſcattered by the Wind. The Angel of the Lord will purſue him in darkneſs, in ſlippery places, where the Paths and Iſſues of the Wicked are. His deſtruction will fall out, when he expects it leaſt. He will find himſelf taken in the ſnare, which he had laid in private. Being driven from the face of the Earth, he'll go from light to eternal darkneſs. Oppreſſion and Anguiſh will ſeize upon him on every ſide. His Eyes ſhall ſee his condemnation. He'll drink the cup of the indignation of the Lord, whoſe Curſes will cover him as his own Garments. The Earth ſhall ſwallow him up. God will exterminate him, and ſhut him for ever out of his Houſe. Let God never forgive him his Sins. Let the wrath and indignation of the Lord ſurround him, and ſmoak for ever upon his Head. Let all the Curſes contained in the Book of the Law fall upon him. Let God blot him out of his Book; let God ſeparate him to his

own

own deſtruction from all the tribes of *Iſrael*, and give him for his lot all the Curſes contained in the Book of the Law.

As for you, who are ſtill living, ſerve the Lord your God, who bleſſed *Abraham*, *Iſaac*, *Jacob*, *Moſes*, *Aaron*, *David*, *Solomon*, the Prophets of *Iſrael*, and ſo many good Men diſperſed amongſt the Gentiles. May it pleaſe the great God to ſhower his Bleſſings upon this holy Aſſembly, and upon the other holy Aſſemblies, and the Members thereof. God keep them all under his holy protection, (except that Man only, who tranſgreſſes our preſent Declaration.) God preſerve them in his great mercy, and deliver 'em from all ſorts of miſery and oppreſſion. God grant them all a great many years; let him bleſs and proſper all their undertakings. Laſtly, May the great God grant them ſhortly the great Deliverance, which they expect with all *Iſrael*; and thus let his good will and pleaſure be fulfilled. *Amen*.

Spi-

Spinoſa having openly ſeparated himſelf from the *Jews*, whoſe Doctors he had exaſperated before, by contradicting them, and by diſcovering their ridiculous Impoſtures; 'tis no wonder if they traduced him as a Blaſphemer, an Enemy to the Law of God, and an Apoſtate, who had left them only to throw himſelf into the Arms of the Infidels: And there is no doubt, but that they fulminated the moſt terrible Excommunication againſt him. Which has been confirmed to me, by a learned *Jew*, who aſſured me that in caſe *Spinoſa* had been Excommunicated, the *Anathema Schammatha* had been certainly pronounced againſt him. But *Spinoſa* being not preſent at that Ceremony, his Sentence of Excommunication was written down, and a Copy thereof was brought to him. He proteſted againſt that Excommunication, and made an Anſwer to it in *Spaniſh*, which was directed to the *Rabbins:* and which they received, as I ſhall ſhew hereafter.

Spi-

Spinoſa learns a Trade or a Mechanical Art.

THE Law and the antient *Jewiſh* Doctors do expreſly ſay, that it is not enough for a Man to be learned, but that he ought beſides to learn a Profeſſion or a Mechanical Art, that it may be a help to him in caſe of neceſſity, and that he may get wherewith to maintain himſelf. This *Rabbin Gamaliel* does poſitively ſay in the Treatiſe of the *Talmuel Pirke avoth* Chap. 2. where he teaches, that the ſtudy of the Law is a very deſirable thing, when it is attended with a Profeſſion or a Mechanical Art: For, ſays he, a continual application to thoſe two exerciſes keeps a Man from doing Evil, and makes him forget it; and every Learned Man who neglects to learn a Profeſſion, will at laſt turn a looſe Man. And *Rabbi Jehuda* adds, that every Man, who does not take care that his Children ſhou'd learn a Trade, does the ſame thing as

if

if he taught them how to become High-way-men.

Spinoſa being well verſed in the Study of the Law, and of the Cuſtoms of the Ancients, was not ignorant of thoſe Maxims, and did not forget them, tho he was ſeparated from the *Jews*, and excommunicated by them. Becauſe they are wiſe and reaſonable Maxims he made a good uſe of 'em, and learned a Mechanical Art before he embraced a quiet and a retir'd Life, as he was reſolv'd to do. He learned therefore to make Glaſſes for Teleſcopes, and for ſome other uſes, and ſucceeded ſo well therein, that People came to him from all Parts to buy them; which did ſufficiently afford him wherewith to live and maintain himſelf. A conſiderable number of thoſe Glaſſes, which he had poliſhed, were found in his Cabinet after his death, and ſold pretty dear, as it appears by the Regiſter of the Publick Cryer, who was preſent at the Sale of his Goods.

After he had perfected himself in that Art, he apply'd himself to Drawing which he learn'd of himself, and he cou'd draw a Head very well with Ink, or with a Coal. I have in my Hands a whole Book of such Draughts, amongst which there are some Heads of several considerable Persons, who were known to him, or who had occasion to visit him. Among those Draughts I find in the 4th Sheet a Fisherman having only his Shirt on, with a Net on his Right Shoulder, whose Attitude is very much like that of *Massanello* the famous Head of the Rebels of *Naples*, as it appears by History, and by his Cuts. Which gives me occasion to add, that Mr *Vander Spyck*, at whose House *Spinosa* lodged when he died, has assured me, that the Draught of that Fisherman did perfectly resemble *Spinosa*, and that he had certainly drawn himself. I need not mention the considerable Persons, whose Heads are likewise to be found in this Book, amongst his other Draughts.

Thus

Thus he was able to maintain himſelf with the work of his Hands, and to mind his Study, as he deſign'd to do. So that having no occaſion to ſtay longer in *Amſterdam*, he left it, and took Lodgings in the Houſe of one of his Acquaintance, who lived upon the Road from *Amſterdam* to *Auwerkerke*. He ſpent his time there in ſtudying, and working his Glaſſes. When they were poliſhed, his Friends took care to ſend for them, to ſell 'em, and to remit his Money to him.

He went to live at Rynsburg, *afterwards at* Voorburg, *and at laſt at the* Hague.

IN the year 1664 *Spinoſa* left that place, and retired to *Rynsburg* near *Leyden*, where he ſpent all the Winter, and then he went to *Voorburg*, a league from the *Hague*, as he himſelf ſays, in his 30th Letter written to *Peter Ralling*. He lived there, as I am informed, three or four years; during which time, he

got a great many Friends at the *Hague*, who were all diſtinguiſht by their Quality, or by Civil and Military Employments. They were often in his Company, and took a great delight in hearing him diſcourſe. It was at their requeſt that he ſettl'd himſelf at the *Hague* at laſt, where he boarded at firſt upon the *Veerkaay*, at a Widow's, whoſe Name was *Van Velden*, in the ſame Houſe where I lodge at preſent. The Room wherein I ſtudy, at the further end of the Houſe backward, two pair of Stairs, is the ſame where he lay, and where he did work and ſtudy. He wou'd very often have his Meat brought into that Room, where he kept ſometimes two or three days, without ſeeing any Body. But being ſenſible that he ſpent a little too much for his Boarding, he took a Room upon the *Pavilioengracht*, behind my Houſe, at Mr. *Henry Vander Spyck*'s, whom I have often mention'd, where he took care to furniſh himſelf with Meat and Drink,

and

and where he lived a very retired Life, according to his fancy.

He was very Sober, and very Frugal.

IT is ſcarce credible how ſober and frugal he was all the time. Not that he was reduced to ſo great a Poverty, as not to be able to ſpend more, if he had been willing; he had Friends enough, who offered him their Purſes, and all manner of aſſiſtance: But he was naturally very ſober, and could be ſatisfied with little; and he did not care that People ſhou'd think that he had lived, even but once, at the expence of other Men. What I ſay about his Sobriety and good Husbandry, may be prov'd by ſeveral ſmall Reckonings, which have been found amongſt his Papers after his death. It appears by them, that he lived a whole day upon a Milk-ſoop done with Butter, which amounted to three pence, and upon a Pot of Beer of three half pence. Another day he eat nothing but Gruel done with Raiſins and Butter, and

that Diſh coſt him four pence half penny. There are but two half pints of Wine at moſt for one Month to be found amongſt thoſe Reckonings, and tho he was often invited to eat with his Friends, he choſe rather to live upon what he had at home, tho it were never ſo little, than to ſit down at a good Table at the expence of another Man.

Thus he ſpent the remaining part of his Life in the Houſe of his laſt Landlord, which was ſomewhat above five years and a half. He was very careful to caſt up his Accounts every Quarter; which he did, that he might ſpend neither more nor leſs than what he could ſpend every year. And he would ſay ſometimes to the people of the Houſe, that he was like the Serpent, who forms a Circle with his Tail in his Mouth; to denote that he had nothing left at the years end. He added, that he deſign'd to lay up no more Money than what would be neceſſary for him to have a decent Burying; and that, as his Parents

rents had left him nothing, ſo his Heirs and Relations ſhould not expect to get much by his Death.

His Perſon, and his way of Dreſſing himſelf.

AS for his Perſon, his Size, and the features of his Face, there are ſtill many people at the *Hague*, who ſaw and knew him particularly. He was of a middle ſize, he had good features in his Face, the Skin ſomewhat black, black curl'd Hair, long Eye-brows, and of the ſame Colour, ſo that one might eaſily know by his Looks that he was deſcended from *Portugueſe Jews*. As for his Cloaths, he was very careleſs of 'em, and they were not better than thoſe of the meaneſt Citizen. One of the moſt eminent Councellors of State went to ſee him, and found him in a very ſlovenly Morning-Gown, whereupon the Councellor blam'd him for it, and offer'd him another. *Spinoſa* anſwer'd him, that a Man was never the better for having a finer Gown.

To which he added, *It is unreaſonable to wrap up things of little or no value in a precious Cover.*

His Manners, his Converſation, and his Unintereſtedneſs.

IF he was very frugal in his way of living, his Converſation was alſo very ſweet and eaſy. He knew admirably well how to be maſter of his Paſſions: He was never ſeen very melancholy, nor very merry. He had the command of his Anger, and if at any time he was uneaſy in his mind, it did not appear outwardly; or if he happen'd to expreſs his grief by ſome geſtures, or by ſome words, he never fail'd to retire immediately, for fear of doing an unbecoming thing. He was beſides, very courteous and obliging, he would very often diſcourſe with his Landlady, eſpecially when ſhe lay in, and with the people of the Houſe, when they happen'd to be ſick or afflicted; he never fail'd then to confort 'em, and exhort them to bear with Patience

thoſe

thoſe Evils, which God aſſigned to them as a lot. He put the Children in mind of going often to Church, and taught them to be obedient and dutiful to their Parents. When the people of the Houſe came from Church, he wou'd often ask them what they had learn'd, and what they cou'd remember of the Sermon. He had a great eſteem for Dr. *Cordes*, my Predeceſſor; who was a learned and good natured Man, and of an exemplary Life, which gave occaſion to *Spinoſa* to praiſe him very often. Nay, he went ſometimes to hear him preach, and he eſteem'd particularly his learned way of explaining the Scripture, and the ſolid applications he made of it. He adviſed at the ſame time his Landlord and the People of the Houſe, not to miſs any Sermon of ſo excellent a Preacher.

It happen'd one day, that his Landlady ask'd him, whether he believed, ſhe cou'd be ſaved in the Religion ſhe profeſt: He anſwered, *Your Religion is a good one, you need not look for another, nor*

nor doubt that you may be ſaved in it, provided, whilſt you apply your ſelf to Piety, you live at the ſame time a peaceable and quiet Life.

When he ſtaid at home, he was troubleſome to no Body; he ſpent the greateſt part of his time quietly in his own Chamber. When he happen'd to be tired by having applyed himſelf too much to his Philoſophical Meditations, he went down Stairs to refreſh himſelf, and diſcourſed with the people of the Houſe about any thing, that might afford Matter for an ordinary Converſation, and even about trifles. He alſo took Pleaſure in ſmoaking a Pipe of Tobacco; or, when he had a mind to divert himſelf ſomewhat longer, he look'd for ſome Spiders, and made 'em fight together, or he threw ſome Flies into the Cobweb, and was ſo well pleaſed with that Battel, that he wou'd ſometimes break into laughter. He obſerved alſo, with a Microſcope, the different parts of the ſmalleſt Inſects, from whence he drew ſuch

ſuch Conſequences as ſeem'd to him to agree beſt with his Diſcoveries.

He was no lover of Money, as I have ſaid, and he was very well contented to live from Hand to Mouth. *Simon de Vries* of *Amſterdam*, who expreſſes a great love for him, in the 26th Letter, and calls him his moſt faithful Friend, *Amice integerime*, preſented him one day, with a ſumm of two thouſand Florins, to enable him to live a more eaſie Life; but *Spinoſa*, in the preſence of his Landlord, deſired to be excuſed from accepting that Money, under pretence that he wanted nothing, and that if he received ſo much Money, it wou'd infallibly divert him from his Studies and Occupations.

The ſame *Simon de Vries* being like to die, and having no Wife nor Children, deſign'd to make him his general Heir; but *Spinoſa* wou'd never conſent to it, and told him, that he ſhou'd not think to leave his Eſtate to any Body but to his Brother, who lived at *Schiedam*,

dam, ſeeing he was his neareſt Relation, and natural Heir.

This was executed, as he propoſed it; but it was upon condition, that the Brother and Heir of *Simon de Vries* ſhou'd pay to *Spinoſa* a ſufficient Annuity for his maintenance; and that Clauſe was likewiſe faithfully executed. But that which is particular, is, that an Annuity of 500 Florins was offered to *Spinoſa* by virtue of that Clauſe, which he would not accept, becauſe he found it too conſiderable, ſo that he reduc'd it to 300 Florins. That Annuity was regularly paid him during his Life; and the ſame *de Vries* of *Schiedam* took care after his death to pay to Mr *Vander Spyck* what *Spinoſa* owed him, as it appears by the Letter of *John Rieuwertz*, Printer at *Amſterdam*, who was employed in that Affair. It is dated the 6th of *March* 1678, and directed to *Vander Spyck* himſelf.

Another inſtance of the Unintereſtedneſs of *Spinoſa*, is what paſt after the death of his Father. His Father's Succeſ-

Succeſſion was to be divided between him and his Siſters, to which they were condemned in Law, tho they had left no Stone unturn'd to exclude him from it. Yet inſtead of dividing that Succeſſion, he gave them his ſhare, and kept only for himſelf a good Bed, with its furniture.

He was known to ſeveral Perſons of great Conſideration.

SPinoſa had no ſooner publiſhed ſome of his Works, but he grew very famous in the World, amongſt the moſt conſiderable Perſons, who look'd upon him as a Man of a noble Genius, and a great Philoſopher. Monſieur *Stoupe*, Lieutenant-Collonel of a Regiment of *Swiſſers*, in the Service of the King of *France*, commanded in the City of *Utrecht* in 1673; he had been before Miniſter of the *Walloon Church*, in *London*, during the Civil Wars of *England* in *Cromwel*'s time; he was made afterwards a Brigadeer, and was killed at the Battel of *Steenkirke*. Whilſt he

he was at *Utrecht*, he writ a Book entituled, *The Religion of the* Dutch, wherein he upbraids the Reformed Divines, amongſt other things, for neglecting to confute or anſwer a Book, which was publiſhed under their Eyes, in the year 1670, entituled, *Tractatus Theologico-Politicus*, whereof *Spinoſa* owned himſelf to be the Author, in his 19th Letter. This is what Monſieur *Stoupe* ſays. But the famous *Braunius*, Profeſſor of the Univerſity of *Groningen*, ſhewed the contrary in his Anſwer to Monſieur *Stoupe*'s Book: And indeed ſo many Books publiſhed againſt that abominable Treatiſe, do evidently ſhew that Monſieur *Stoupe* was miſtaken. At that very time he writ ſeveral Letters to *Spinoſa*, from whom he received ſeveral Anſwers; and at laſt he deſired him to repair to *Utrecht* at a certain time. Monſieur *Stoupe* was ſo much the more deſirous that he ſhou'd come thither, becauſe the Prince of *Condè*, who took then poſſeſſion of the Government of *Utrecht*, had a great

mind

mind to diſcourſe with *Spinoſa*: And it was confidently reported that his Highneſs was ſo well diſpoſed to recommend him to the King, that he hoped to obtain eaſily a Penſion for him, provided he wou'd be willing to dedicate one of his Books to his Majeſty. He received that Letter with a Paſsport, and ſet out from the *Hague* a little while after he had received it. *Francis Halma* ſays, in his *Dutch* Account of *Spinoſa*, that he paid a Viſit to the Prince of *Conde* with whom he had ſeveral Converſations for ſeveral days, and with ſome other Perſons of note, particularly with Lieutenant Colonel *Stoupe*. But *Vander Spyck* and his Wife, in whoſe Houſe he did lodge, and who are ſtill living, have aſſured me, that he told them poſitively at his return, that he cou'd not ſee the Prince of *Conde*, becauſe he ſet out from *Utrecht* ſome days before he arrived there. But that in the diſcourſe he had with Monſieur *Stoupe*, that Officer had aſſured him, that he wou'd willingly uſe his Intereſt for him,

him, and that he ſhould not doubt to obtain a Penſion † from the King's Liberality, at his recommendation. *Spinoſa* added that, becauſe he did not deſign to dedicate any Book to the King of *France*, he had refuſed the offer that was made him, with all the civility he was capable of.

After his return, the Mob at the *Hague* were extreamly incenſed againſt him, they look'd upon him as a Spy, and whiſpered in one anothers Ears, that they ought to kill ſo dangerous a Man, who treated, without doubt, of State affairs, keeping ſo publick a Correſpondence with the Enemies. *Spinoſa*'s Landlord was alarm'd at it, and was afraid, not without reaſon, that the Mob wou'd break into the Houſe, and perhaps plunder it, and then drag *Spinoſa* out of it: But *Spinoſa* put him in heart again, and remov'd his fears as well as he

† *The King of* France *gave at that time Penſions to all learned Men, eſpecially to the Strangers, who preſented or dedicated ſome Books to him.*

could,

could. *Fear nothing*, said he to him, *upon my account, I can easily justify my self: There are People enough, and even some of the most considerable Persons of the State, who know very well what put me upon that Journey. But however, as soon as the Mob make the least noise at your Door, I'll go and meet 'em, tho' they were to treat me, as they treated poor Messieurs* de Wit. *I am a good Republican, and I always aimed at the Glory and Welfare of the State.*

In that same year *Charles Lewis*, Elector Palatine, of glorious Memory, being informed of the capacity of that great Philosopher, was desirous that he shou'd come to *Heydelberg* to teach Philosophy there, knowing nothing, without doubt, of the Venom concealed in his Breast, and which was more openly manifested afterwards. His Electoral Highness ordered the famous Dr. *Fabritius*, Professor of Divinity, a good Philosopher, and one of his Councellors, to propose it to *Spinosa*. He offered him in the Prince's Name, with that Professorship, a full Liberty of Reasoning according to his Principles, as he shou'd think fit, *cum amplissima Philosophandi libertate*. But

 that

that Offer was attended with a Condition, which *Spinoſa* did not like at all. For tho the Liberty granted to him was never ſo great, yet he was not allowed in any manner whatſoever to make uſe of it, to the prejudice of the Religion eſtabliſhed by the Laws: As it appears by Dr. *Fabritius*'s Letter dated from *Heydelberg* the 16th of *February*. See *Spinoſa*'s *Opera Poſthuma* Epiſt. 53. pag. 561. He is honoured in that Letter, with the Title of moſt Acute and moſt Famous Philoſopher, *Philoſophe acutiſſime ac celeberrime.*

This was a Mine, to which he eaſily gave Vent, if I may be allowed to uſe ſuch an Expreſſion: He perceived the difficulty, or rather the impoſſibility, of reaſoning according to his Principles, without advancing any thing that ſhou'd be contrary to the eſtabliſhed Religion. He return'd an Anſwer to Dr. *Fabritius* the 30th of *March* 1673, and refuſed civilly the Profeſſorſhip that was offered him. He told him, that *The inſtruction of young Men wou'd prove an Obſtacle to his own ſtudies, and that he never had the thoughts of embracing ſuch a Profeſſion.* But this

this was a meer pretence, and he does plainly enough discover his inward thoughts by the following words. "Be-"sides, (says he to the Doctor) I con-"sider that you don't tell me within "what bounds that liberty of Philoso-"phizing must be confined, that I may "not publickly disturb the established "Religion. *Cogito deinde me nescire qui-bus limitibus libertas illa Philosophandi in-tercludi debeat, ne videar publice Stabili-tam Religionem perturbare velle.* See his *Posthumous* Works, pag. 563 Epist. 54.

His Writings, and his Opinions.

AS for his Works, there are some, which are ascribed to him, but it is not certain that he is the Author of 'em: Some are lost, or at least are not to be found, others are Printed and exposed to every Body's view.

Monsieur *Bayle* tells us in his *Historical* and *Critical Dictionary*, that *Spinosa* writ an Apology in *Spanish* for his leaving the Synagogue; but that it was never Printed. He adds, that *Spinosa* inserted several things in it, which were

found afterwards in his *Tractatus Theologico-Politicus:* But I have not been able to hear any thing concerning that Apology; tho in my enquiries about it I have consulted some Persons, who were familiarly acquainted with him, and who are alive still.

He published in the year 1664, *Descartes*'s Principles of Philosophy Geometrically demonstrated: *Renati Descartes principiorum Philosophæ pars prima & secunda more Geometrico demonstratæ*; which were soon followed by his Metaphysical Meditations, *Cogitata Metaphysica*: And had he gone no farther, he might have preserved to this day, the deserved Reputation of a Wise and Learned Philosopher. In the year 1665 there came out a little Book in *Twelves* entituled, *Lucii Antistii Constantis de Jure Ecclesiasticorum. Alethopoli apud Caium Valerium pennatum.* The Author of that Book endeavours to prove that the Spiritual and Political Right, which the Clergy ascribe to themselves, and which is ascribed to them by others, does not belong to them in the least; that Clergy-men abuse it in a Profane manner, and that all their Authority

rity depends upon that of the Magiſtrates or Soveraigns, who are in the place of God, in the Cities and Commonwealths wherein the Clergy have eſtabliſhed themſelves: And therefore, that the Eccleſiaſticks ought not to take upon themſelves to teach their own Religion, but that which the Magiſtrates order 'em to Preach. All that Doctrine is built upon the Principles, which *Hobbes* made uſe of in his *Leviathan*.

Monſieur *Bayle* tells us, that the Style, Principles and Deſign of *Antiſtius*'s Book were like that of *Spinoſa*, which is entituled, *Tractatus Theologico-Politicus*; but this does not prove that *Spinoſa* was the Author of it. Tho' the firſt Book came out juſt at the ſame time that *Spinoſa* began to write his; and tho' the *Tractatus Theologico-Politicus* was publiſhed ſoon after; yet it is not a proof neither, that the one was the fore-runner of the other. It may very well be, that two Men will undertake to write and advance the ſame impious things; and tho' their Writings ſhou'd come out much about the ſame time, it cou'd not be inferred from thence, that they were written by one and the

ſame Author. *Spinoſa* himſelf being ask'd by a Perſon of great Conſideration, whether he was the Author of the firſt Treatiſe, denied it poſitively; I have it from very good Hands. The *Latin* of thoſe two Books, the Style, and the Expreſſions are not ſo like neither, as 'tis pretended: The former expreſſes himſelf with a profound reſpect, when he ſpeaks of God; he calls him often *Deum ter Optimum Maximum.* But I find no ſuch Expreſſions in any part of the Writings of *Spinoſa.*

Several Learned Men have aſſured me, that the impious Book Printed in 1666 in *Quarto*, and entituled, *The Holy Scripture explained by Philoſophy: Philoſophia Sacræ Scripturæ interpres*, and the above-mentioned Treatiſe were both written by one and the ſame Author, *viz. L. M.* and tho the thing ſeems to me very likely, yet I leave it to the judgment of thoſe who may be better informed.

It was in the year 1670 that *Spinoſa* publiſhed his *Tractatus Theologico-Politicus.* He who tranſlated it into *Dutch*, thought fit to entitle it, *The judicious and political Divine*; *De Regtzenninge Theologant*,

ologant, of Godgeleerde Staatkunde. Spinoſa does plainly ſay, that he is the Author of it in his 19th Letter, directed to Mr *Oldenburgh*: He deſires him in that ſame Letter, to ſend him the Objections, which Learned Men raiſed againſt his Book; for he deſign'd then to get it Reprinted, and to add ſome Remarks to it. If we believe the Title Page of that Book, it was Printed at *Hamburg*, by *Henry Conrad*. But it is certain, that the Magiſtrates, and the Reverend Miniſters of *Hamburg* had never permitted, that ſo many impious things ſhou'd have been Printed and publickly ſold in their City.

There is no doubt but that Book was Printed at *Amſterdam* by *Chriſtopher Conrad*. Being ſent for to *Amſterdam* in 1679 for ſome Buſineſs, *Conrad* himſelf brought me ſome Copies of that Treatiſe, and preſented me with them, not knowing that it was a very pernicious Book.

The *Dutch* Tranſlator was alſo pleaſed to honour the City of *Bremen* with ſo noble a Production; as if his Tranſlation had come from the Preſs of *Hans Jurgel Vander Weyl*, in the year 1694. But

what is ſaid of thoſe Impreſſions of *Bremen* and *Hamburg* is equally falſe; and they would have met with the ſame difficulties in either of thoſe Towns, if they had undertaken to Print and Publiſh ſuch Books therein. *Philopater*, whom we have already mentioned, does openly ſay in the continuation of his Life, pag. 231, that old *John-Hendrikzen*, *Glaſemaker*, whom I knew very well, was the Tranſlator of that Book; and he aſſures us at the ſame time, that he had likewiſe Tranſlated into *Dutch* the Poſthumous Works of *Spinoſa*, Publiſhed in 1677. He values and extols ſo much that Treatiſe of *Spinoſa*, that one would think the World never ſaw the like. The Author, or at leaſt the Printer, of the continuation of *Philopater*'s Life, *Aard Wolsgryk*, heretofore a Bookſeller at *Amſterdam*, in the corner of *Roſmaryn-Steeg*, was puniſh'd for his Inſolence, as he deſerv'd, and confin'd to the Houſe of Correction, to which he was condemn'd for ſome years. I wiſh, with all my heart, he may have repented of his fault during the ſtay he made in that place; I hope he came out of it with a

better

better mind, and that he was in such a disposition, when I saw him here (at the *Hague*) last Summer, whither he came to be paid for some Books, which he had Printed heretofore, and deliver'd to the Booksellers of this Town.

To return to *Spinosa* and his *Tractatus Theologico-Politicus*, I shall say what I think of it, after I have set down the judgment, which two famous Authors made of it, one whereof was of the Confession of *Ausburg*, and the other *Reformed*. The first is *Spitzelius*, who speaks of it thus, in his Treatise entituled *Infelix Literator* p. 363. "That impious Author (*Spinosa*) blinded by a prodigious "presumption, was so impudent and so "full of Impiety, as to maintain that Pro-"phecies were only grounded upon the "fancy of the Prophets; and that the Pro-"phets and the Apostles wrote natural-"ly according to their own light and "knowledge, without any Revelation "or Order from God: That they ac-"commodated Religion, as well as they "cou'd, to the Genius of those who "lived at that time, and established it "upon such Principles as were then well known,

" known, and commonly received. *Irreligiosissimus Author stupenda sui fidentia plane fascinatus, eo progressus impudentiæ & impietatis fuit, ut prophetiam dependisse dixerit a fallaci imaginatione prophetarum, eosque pariter ac Apostolos non ex Revelatione & Divino mandato Scripsisse, sed tantum ex ipsorummet naturali judicio; accommodavisse insuper Religionem, quo ad fieri potuit, hominum sui temporis ingenio, illamque fundamentis tum temporis maxime notis & acceptis superædificasse.* Spinosa pretends in his *Tractatus Theologico-Politicus*, that the same Method may and ought to be observed still for explaining the Holy Scripture; for he maintains, amongst other things, that, *as the Scripture, when it was first published, was fitted to the established opinions, and to the capacity of the People, so every Body is free to expound it according to his Knowledge, and to make it agree with his own opinions.*

If this was true, good Lord! What respect cou'd we have for the Scripture? How cou'd we maintain that it is Divinely inspired? That it is a sure and firm Prophecy; that the holy Men, who are the Authors of it, spoke and wrote by

by God's order, and by the inſpiration of the Holy Spirit; that the ſame Scripture is moſt certainly true, and that it gives a certain Teſtimony of its Truth to our Conſciences; and laſtly, that it is a Judge, whoſe Deciſions ought to be the conſtant and unvariable Rule of our Thoughts, of our Faith, and of our Lives. If what *Spinoſa* affirms were true, one might indeed very well ſay, that the Bible is a Wax-Noſe, which may be turned and ſhaped at one's will; a Glaſs, thro' which every Body may exactly ſee what pleaſes his fancy; a Fool's Cap, which may be turned and fitted at one's pleaſure a hundred ſeveral ways. The Lord confound thee, Satan, and ſtop thy mouth!

Spitzelius is not contented to ſay what he thinks of that pernicious Book; but he adds to the judgment he made of it, that of Mr *de Manſeveld* heretofore Profeſſor at *Utrecht*, who ſpeaks of it thus, in a Book Printed at *Amſterdam*, in 1674. *My opinion is, that that Treatiſe ought to be buried for ever in an eternal oblivion: Tractatum hunc ad aternas damnandum tenebras*, &c. Which is very judiciouſly ſaid;

ſaid; ſeeing that Wicked Book does altogether overthrow the Chriſtian Religion, by depriving the Sacred Writings of the Authority, on which it is ſolely grounded and eſtabliſhed.

The ſecond Teſtimony I ſhall produce is, that of Mr *William van Blyenburg* of *Dordrecht*, who kept a long correſpondence with *Spinoſa*, and who in his 31ſt Letter to him, (See *Spinoſa*'s Poſthumous Works pag. 476) ſays, ſpeaking of himſelf, that he had embraced no Profeſſion, and that he lived by an honeſt Trade, *Liber ſum nulli adſtrictus profeſſioni, honeſtis mercaturis me alo.* That Merchant, who is a learned Man, in the Preface of a Book entituled, *The truth of the Chriſtian Religion*, Printed at *Leyden*, in 1674, gives his judgment about the Treatiſe of *Spinoſa* in theſe words. *It is a Book*, ſays he, *full of curious, but abominable diſcoveries, the Learning and Inquiries whereof muſt needs have been fetched from Hell. Every Chriſtian, nay, every Man of Senſe, ought to abhor ſuch a Book. The Author endeavours to overthrow the Chriſtian Religion, and baffle all our hopes, which are grounded upon it: In*

the room whereof he introduces Atheism, or at most, a Natural Religion forged according to the humour or interests of the Soveraigns. The wicked shall be restrained only by the fear of Punishment; but a Man of no Conscience, who neither fears the Executioner nor the Laws, may attempt anything to satisfy himself, &c.

I must add, that I have read that Book of *Spinosa* with application from the beginning to the end; but I protest at the same time before God, that I have found no solid arguments in it, nor any thing that cou'd shake, in the least, my belief of the Gospel. Instead of solid reasons, it contains meer suppositions, and what we call in the School, *petitiones principii.* The things which the Author advances, are given for Proofs, which being denied and rejected, the remaining part of his Treatise will be found to contain nothing but Lies and Blasphemies. Did he think that the World wou'd believe him blindly upon his word, and that he was not obliged to give good reasons and good proofs for what he advanced?

Lastly,

Lastly, several Writings, which *Spinosa* left after his death were Printed in 1677, in which year he also died. They are called his Posthumous Works, *Opera Posthuma*. These three Letters B. D. S. are to be found in the Title of the Book, which contains five several Works. The first, is a Treatise of Morals demonstrated Geometrically, *Ethica more Geometrico demonstrata*. The second, is about Politicks. The third, treats of the Understanding, and of the means of rectifying it, *De emendatione Intellectus*. The fourth, is a Collection of Letters, and Answers to them, *Epistolæ & Responsiones*. The fifth, is an Abridgement of the *Hebrew* Grammar, *Compendium Grammatices Linguæ* Hebrææ. The Printer's name and the place wherein that Book was Printed, are not mention'd in the Title-page; which shews that the Person who published it, did not care to be known. But Mr *Vander Spyck*, *Spinosa*'s Landlord, who is alive still, tells me that *Spinosa* ordered, that immediately after his death, his Desk, which contained his Letters and Papers, shou'd be sent to *John Rieuwertzen*, a Printer at *Amsterdam*: Which

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Vander Spyck did not fail to perform according to his Will. And *John Rieuwertzen* acknowledged that he had received that Desk, as it appears by his Answer dated from *Amsterdam* the 25th of *March*, 1677. He adds towards the latter part of his Letter, that *The Relations of* Spinosa *would fain know to whom it was directed, because they fancied that it was full of Money, and that they would not fail to enquire about it of the Waterman, who had been instructed with it.* But, says he, *if the Packets, that are sent hither by water, are not registred at the* Hague, *I don't see how they can be informed about it, and indeed it is better they should know nothing of it*, &c. He ends his Letter with those words, and it does clearly appear by that Letter, to whom we are beholden for so abominable a Production.

Several Learned Men have already sufficiently discovered the impious Doctrines contained in those Posthumous Works, and have given notice to every Body to beware of 'em. I shall only add some few things to what has been said by them. The Treatise of Morals begins with some Difinitions or Descriptions of

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the Deity. Who would not think at firſt, conſidering ſo fine a beginning, that he is reading a Chriſtian Philoſopher? All thoſe Difinitions are fine, eſpecially the ſixth, wherein *Spinoſa* ſays, that *God is an infinite Being; that is, a Subſtance, which contains in it ſelf an infinity of Attributes, every one whereof repreſents and expreſſes an Eternal and infinite Subſtance.* But when we enquire more narrowly into his Opinions, we find that the God of *Spinoſa* is a meer Phantom, an imaginary God, who is nothing leſs than God. And therefore the words of the Apoſtle, *Tit.* 1. 16. concerning impious Men, may be very well applied to that Philoſopher: *They profeſs that they know God, but in Works they deny him.* What *David* ſays of ungodly Men *Pſalm* 14. 1. does likewiſe ſuit him: *The Fool has ſaid in his Heart, there is no God.* This is the true Opinion of *Spinoſa*, whatever he might ſay. He takes the liberty to uſe the word *God*, and to take it in a ſenſe unknown to all Chriſtians. This he confeſſes himſelf in his 21ſt Letter to Mr *Oldenburg*: *I acknowledge*, ſays he, *that I have a notion of God*

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and Nature, very different from that of the Modern Christians. I believe that God is the Immanent, *and not the* Transient *Cause of all things: Deum rerum omnium Causam immanentem, non vero transeuntem statuo.* And to confirm his Opinion, he alledges these Words of St *Paul*; *In him we live, and move, and have our Being.* Act. 17. 28.

In order to understand him, we must consider that a *Transient Cause* is, that the Productions whereof are external, or out of it self; as a Man, who throws a Stone into the Air, or a Carpenter, who builds a House: Whereas the *Immanent Cause* acts inwardly, and is confined within itself, without acting outwardly. Thus when a Man's Soul thinks of, or desires something, it is or remains in that thought or desire, without going out of it, and is the immanent Cause thereof. In the same manner, the God of *Spinosa* is the Cause of the Universe wherein he is, and he is not beyond it. But because the Universe has some bounds, it wou'd follow that God is a limited and finite Being. And tho he says that God is infinite, and comprehends an infinity of Perfections; he must needs play with the words *Eternal* and *Infinite*, seeing he cannot understand by them a Being, which did subsist before Time was, and before any

other Being was created, but he calls that infinite, wherein the Humane Underſtanding can neither find and End, nor any Bounds: For he thinks the Productions of God are ſo numerous, that Man, with all the ſtrength of his Mind, cannot conceive any Bounds in them. Beſides, they are ſo ſolid, and ſo well ſettled and connected one with another, that they ſhall laſt for ever.

Nevertheleſs, he ſays, in his 21ſt Letter, that they were in the wrong, who charged him with aſſerting that God and Matter, wherein God Acts, are but one and the ſame thing. But after all, he can't forbear confeſſing, that Matter is a thing eſſential to the Deity, who is and works only in Matter, that is, in the Univerſe. The God of *Spinoſa* is therefore nothing elſe but Nature, infinite, but yet corporeal and material, taken in general, and with all its Modifications. For he ſuppoſes that there are two Eternal Properties in God, *cogitatio & extenſio*, Thinking and Extenſion: By the firſt of thoſe Properties, God is contain'd in the Univerſe; by the ſecond, he is the Univerſe itſelf, and both joyn'd together make up what he calls God.

As far as I am able to underſtand *Spinoſa*, the diſpute between us Chriſtians and him runs upon this, *viz.* Whether the true

true God be an Eternal Substance, different and distinct from the Universe, and from the whole Nature, and whether by a free Act of his Will he produc'd the World, and all Creatures out of nothing; or whether the Universe, and all the Beings it comprehends, do essensually belong to the Nature of God, being consider'd as a Substance, whose Thought and Extension are infinite? *Spinosa* maintains the last proposition. The *Antispinosa* of *L. Vittichius*, pag. 18. and seq. may be consulted. Thus he owns indeed, that God is the general Cause of all things; but he pretends, that God produces 'em necessarily without freedom and choice, and without consulting his Will. In like manner, every thing that happens in the World, Good or Evil, Virtue or Vice, Sin or good Works, does necessarily proceed from him; and conequsently there ought to be no Judgment, no Punishment, no Resurection, no Salvation, no Damnation. For if it were so, that imaginary God wou'd Punish and Reward his own Work, as a Child does his Baby. Is it not the most pernicious Atheism that ever was seen in the World? And therefore Mr *Burmanus*, a Reformed Minister, at *Enkhuysen* calls *Spinosa*, with great Reason, the most impious Atheist,

that ever liv'd upon the Face of the Earth. I don't design to examine here all the impious and absurd Doctrines of *Spinosa*; I have mention'd some of the most important, only to inspire the Christian Reader with the aversion and horror he ought to have for such pernicious Opinions. But I must not forget to say, that it does plainly appear by the second part of his *Ethicks*, that he makes the Soul and Body but one Being, the Properties whereof are, as he expresses it, Thinking and Extension; for he explains himself in that Manner pag. 40. "When I speak of the Body, I mean "only a Mode, which expresses the Essence "of God in a certain and precise manner, as "he is considered under the notion of an "extended thing. *Per Corpus intelligo modum qui Dei essentiam, quatenus ut res extensa consideratur, certo & determinato modo exprimit.* As for the Soul, which is and acts in the Body, it is only another Modification or manner of being, produced by Nature, or manifested by Thought: It is not a Spirit, or a particular Substance no more than the Body, but a Modification, which expresses the Essence of God, as he manifests himself, Acts and Works by Thought. Did ever any Body hear any such abominations among Christians! At that rate

God cou'd neither Punish the Soul nor the Body, unless he would Punish and Destroy himself. Towards the latter part of his 21st Letter, he overthrows the great Mystery of Godliness, as we find it expressed 1. *Tim.* 3. 16. by maintaining, that the Incarnation of the Son of God is nothing else but the Eternal Wisdom, which having appeared in all things, particularly in our Hearts and Souls, was at last manifested in an extraordinary manner in *Jesus Christ*. He says a little lower, that some Churches indeed add to it, that God made himself a Man; but says he, *I have declared in express terms, that I don't know what they mean by it. Quod quadam Ecclesiæ his addant, quod Deus naturam humanam assumpserit, monui expresse me quid dicant nescire*, &c. He goes on, and says, That Doctrine seems to me to be as strange, as if any one shou'd teach that a Circle has taken the nature of a Triangle or of a Square. Which gives him occasion towards the latter part of his 23d Letter, to explain the famous Passage of St *John The Word was made Flesh* Chap. I. 14. by a way of speaking very common amongst the Eastern Nations, and to render it thus, God has manifested himself in Jesus Christ, in a most particular manner.

I have shewn plainly, and in a few

words, in my Sermon, how in his 23d and 24th Letters, he endeavours to destroy the Mystery of the Resurrection of Jesus Christ, which is a Capital Doctrine amongst us, and the ground of our Hopes and Comfort. I need not spend more time in setting down the other impious Doctrines, which he teaches.

Some Writings of Spinosa, *which have not been Printed.*

HE, who took care to publish the Posthumous Works of *Spinosa*, reckons amongst the Writings of that Author, which have not been Printed, a Treatise concerning the Rain-Bow. I know some Men of great note in this Town, (at the *Hague*) who have seen and read that Treatise; but they did not advise *Spinosa* to publish it: Which perhaps gave him some trouble, and made him resolve to burn it half a year before he died, as I have been informed by the people of the House, where he lived. He had also begun a Translation of the Old Testament into *Dutch*, about which, he often discoursed with some Men learned in the Languages, and enquired into the Explications which the Christians give to several Passages. He had finished

the five Books of *Moſes*, a great while ago, when ſome few days before he died he burnt the whole Work in his Chamber.

Several Authors confute his Works.

HIs Works were ſcarce publiſhed, but God raiſed to his Glory, and for the defence of the Chriſtian Religion, ſeveral Champions who confuted them with all the Succeſs they cou'd hope for. Dr. *Theoph. Spitzelius* names two of 'em in his Book entituled, *Infelix Literator, viz. Francis Kuyper* of *Rotterdam*, whoſe Book Printed in the ſame Town, in the year 1676, is, entituled *Arcana Atheiſmi revelata*, &c. *The profound Miſteries of Atheiſm diſcovered.* The ſecond is, *Regnier de Manſveld* Profeſſor at *Utrecht*, who in the year 1674 Printed in the ſame place a Book upon the ſame Subject.

The next year 1675, a Confutation of the ſame Treatiſe of *Spinoſa*, entituled, *Enervatio Tractatus Theologico-Politici*, came out of the Preſs *of Iſaac Næranus*: It was written by *John Bredenburg*, whoſe Father had been Elder of the Lutheran Church at *Rotterdam*. *George Mathias Konig* was pleaſed in his Bibliotheque of ancient and modern Authors, pag. 770, to call him a

certain Weaver of *Rotterdam*, *Textorem quendam Rotterodamenſem*. If he exerciſed ſuch a Mechanical Art, I am ſure that no Man of his Profeſſion did ever ſhew ſo much ability, or produced ſuch a Work; for he does Geometrically demonſtrate in that Book, and in a clear and unanſwerable manner, that Nature neither is, nor can be God himſelf, as *Spinoſa* pretends. Being not very well skill'd in the *Latin* Tongue, he was obliged to write his Book in *Dutch*, and to make uſe of another Man's hand to Tranſlate it into *Latin*. Which he did, as he himſelf ſays in the Preface to his Book, to the end, that *Spinoſa*, who was ſtill alive, might have no excuſe or pretence, in caſe he made no reply to it.

Nevertheleſs, I don't find that all the Arguments of that Learned Man are convincing. Beſides, he ſeems to incline to *Socinianiſm* in ſome parts of his Book. This is at leaſt the judgment I make of it, and I believe it does not differ in that reſpect from the judgment of knowing Men, to whom I leave the deciſion of it. However, it is certain, that *Francis Kuyper* and *Bredenburg* publiſhed ſeveral Writings one againſt another, and that *Kuyper* in his accuſations againſt his Adverſary, pretended to no leſs than to convince him of Atheiſm.

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In the year 1676, *Lambert Veldhuis* of *Utrecht*, publiſhed a Book, entituled, *Tractatus Moralis de Naturali pudore, & dignitate hominis.* He overthrows, in that Treatiſe, the Principles whereby *Spinoſa* pretends to prove, that all the Good or Evil, which Men do, is produc'd by a Superior and neceſſary operation of God or Nature. I have already mention'd *William Van Bleyenburg*, a Merchant of *Dordrecht*, who enter'd into the Liſt in the year 1674, and refuted the impious Book of *Spinoſa*, entitul'd, *Tractatus Theologico-Politicus.* I cannot forbear comparing him with the Merchant, whom our Saviour ſpeaks of, *Mat.* XIII. 45, 46. Seeing he does not preſent us with worldly and periſhable Riches, by the publiſhing his of Book, but with a Treaſure of an infinite value, and which ſhall never periſh. It were to be wiſh'd, that there were many ſuch Merchants upon the Exchanges of *Amſterdam* and *Rotterdam.*

Our Divines of the Confeſſion of *Augsburg* have alſo diſtinguiſht themſelves amongſt thoſe, who have refuted the impious Doctrine of *Spinoſa.* His *Tractatus Theologico-Politicus* was ſcarce come out, but they took Pen in hand and wrote againſt him. We may name firſt Dr *Muſæus*, Profeſſor of Divinity, at *Jena*, a Man of a great Genius

Genius, and who perhaps had not his like in his Time. During the Life of *Spinoſa*, *viz.* in the year 1704, he publiſh'd a Diſſertation of twelve Sheets, entitul'd, *Tractatus Theologico-Politicus ad Veritatis Lumen examinatus.* "The Theological and Po-"litical Treatiſe examin'd by the Light of "Reaſon and Truth. He declares, pag. 2. 3. his averſion and horror for ſuch an impious Production, and expreſſes it in theſe words, *Jure merito quis dubitet, num ex illis, quos ipſe Damon ad humana divinaque jura pervertenda magno numero conduxit, repertus fuerit, qui in iis depravandis operoſior fuerit quam hic Impoſtor, magno Eccleſiæ malo & Reipublicæ detrimento natus.* "One may "very well doubt, whether, amongſt the "many Men, whom the Devil has hir'd to "overthrow all Humane and Divine right, "any of 'em has been more buſy about it, "than that Impoſtor, who was born to the "great Miſchief of Church and State. He ſets down (pag. 5, 6, 7.) with great clearneſs the Philoſophical Expreſſions of *Spinoſa*, he explains thoſe which are capable of a double ſenſe, and ſhews in what ſenſe *Spinoſa* made uſe of 'em, that one may the better underſtand him. He ſhews (pag. 16. §. 32.) that when *Spinoſa* publiſhed that Book, he deſign'd to teach that every

Man

Man has the right and liberty of fixing his Belief in point of Religion, and of confining it only to such things as are not above his reach, and which he can comprehend. He had already (pag. 14. §. 28) very clearly stated the Question, and shewn wherein *Spinosa* differs from the Christians: And in the same manner he continues to examine that Treatise of *Spinosa*, and confutes every part of it with good and solid Reasons. There is no doubt but *Spinoia* himself read that Book of Dr. *Musæus*, seeing it was found amongst his Papers after his death.

Tho' several Authors writ against the Theological and Political Treatise, as I have already observed; yet none in my Opinion has done it with more Solidity than that Learned Professor; and my judgment of him is confirmed by that of many others. The Author, who, under the Name of *Theodorus Securus*, published a small Treatise, entituled, *Origo Atheismi*, says in another little Book, entituled, *Prudentia Theologica*. "I do very much wonder that "the Dissertation of Dr. *Musæus* shou'd be "so scarce, and so little known here in "*Holland*. That Learned Divine, who "writ upon so important a Subject, "shou'd have more justice done him; for "he has certainly had a better Success than

"any

" any other. Mr. *Fullerus*, (*in continuatione Bibliothecæ Universalis* &c.) expresses himself thus, speaking of Dr. *Musæus* : " That " most famous Divine of *Jena* has refuted " the pernicious Book of *Spinosa* with his " usual solidity and learning. *Celeberrimus ille Jenensium Theologus Joh.* Musæus Spinosa *pestilentissium foetum accutissimis, queis solet, telis confodit.*

The same Author does also mention *Frederic Rapoltus*, Professor of Divinity, at *Leipsick*, who in a Speech which he pronounced when he took Possession of his Professorship, did likewise refute the Doctrine of *Spinosa*. I have read his Speech, and I find that he has confuted him but indirectly, and without naming him : It is entituled, *Oratio contra Naturalistas, habita ipsis Kalendis Junii ann.* 1670, and it is to be found in the Theological Works of *Rappoltus* tom. 1. pag. 1386 and Seq. pulished by Dr. *John Benedict Carpzovius*, and Printed at *Leipsick* in 1692. Dr. *J. Conrad Durrius*, Professor at *Altorf*, followed the same Plan in a Speech, which I have not read, but I have heard it highly commended.

Monsieur *Aubert de Verse* published in 1681. a Book, entituled, *The impious Man convinced, or a Dissertation against* Spinosa, *wherein the Grounds of his Atheism are confu-*

ted

ted. In 1687 *Peter Yvon*, a Kinſman and a Diſciple of *Labadie*, and Miniſter of thoſe of his Sect at *Wiewerden* in *Friſeland*, writ a Treatiſe againſt *Spinoſa* which he publiſhed under this Title, *Impiety vanquiſhed*, &c. In the Supplement to *Moreri*'s Dictionary, in the Article of *Spinoſa*, there is a Treatiſe mentioned, entituled, *de concordia Rationis & Fidei*, written by Monſieur *Huet*: That Book was Reprinted at *Leipſick* in 1692, and the *Journaliſts* of that City gave a good Abſtract of it, (ſee *Acta Erudit. an.* 1695, pag. 395) wherein the Doctrine of *Spinoſa* is ſet down with great clearneſs, and refuted with great Force and Learning. The Learned Mr. *Simon* and Mr. *de la Motte*, Miniſter of the *Savoy* in *London*, have both of 'em writ upon the ſame ſubject: I have ſeen the Works of thoſe two Authors, but I don't underſtand *French* enough to judge of 'em. Mr. *Peter Poiret* who lives now at *Reinsburg* near *Leyden*, publiſhed a Treatiſe againſt *Spinoſa* in the ſecond Edition of his Book, *De Deo, Anima, & malo*: That Treatiſe is entituled, *Fundamenta Atheiſmi everſa, ſive ſpecimen abſurditatis Spinoſiana.* It is a Work which very well deſerves to be read with attention

The

The laſt Work, I ſhall mention, is that of Mr *Wittichius*, Profeſſor at *Leyden*, which was Printed in 1690, after the death of the Author, with this Title, *Chriſtophori Wittichii Profeſſoris Leidenſis Anti*-Spinoſa, *ſive Examen Ethices* B. de Spinoſa. It was ſometime after tranſlated into *Dutch*; and Printed at *Amſterdam* by *Wasbergen*. 'Tis no Wonder to ſee that' great Man defamed, and his Reputation ſtained after his death, in ſuch a Book as the *Continuation of the Life of* Philopater. It is ſaid in that Book, that Mr *Wittichius* was an excellent Philoſopher, and a great Friend of *Spinoſa*, that he kept correſpondence and had a great many private Converſations with him; in a word, that they were both of the ſame Opinion. That Mr *Wittichius* writ againſt the Ethicks of *Spinoſa*, for fear of being reputed a *Spinoſiſt*, and that his Confutation was Printed after his death only, that he might not loſe his Honour, and the Reputation of an Orthodox Chriſtian. Theſe are the calumnies, which that inſolent Author has advanced: I don't know from whence he had 'em, nor upon what appearance of truth he can build ſo many Lies. How came he to know that thoſe two Philoſophers kept ſuch ſtrict a Correſpondence together, that they

they ſaw and writ ſo often to one another? We don't find any Letter of *Spinoſa* to *Wittichius*, nor of *Wittichius* to *Spinoſa* among the Letters of that Author, which have been Printed; and there is none neither among thoſe which remain to be Printed: So that we have all the reaſon in the World to believe, that this ſtrict Correſpondence, and the Letters which they writ to one another, are a meer fiction of that Calumniator. I confeſs, I never had occaſion to ſpeak to Mr *Wittichius*; but I am pretty well acquainted with Mr *Zimmerman*, his Nephew, who is now Miniſter of the Church of *England*, and who lived with his Uncle the latter part of his Life. What he told me upon that Subject, is altogether contrary to what has been Publiſhed by the Author of *Philopater*'s Life: Nay, he ſhew'd me a Writing, which his Uncle had dictated to him, wherein the Opinions of *Spinoſa* are both well explained and confuted. What can one deſire more for his juſtification, than the laſt Work which he writ? There we ſee what he believed, and there he makes, as it were, a Confeſſion of his Faith before he died. Will any Man, that has any ſenſe of Religion, be ſo bold as to think and even to publiſh, that it was all meer Hypocriſy

pocriſy, that he did it only that he might go to Church, and to ſalve appearances, and avoid being accounted an Impious Man and a Libertine?

If any ſuch thing cou'd be inferred, when there has been ſome Correſpondence between two Perſons; I ſhou'd not find my ſelf very ſafe; and few Miniſters wou'd be ſecure from the Tongues of Calumniators, ſeeing it is ſometimes impoſſible for us to avoid all manner of converſe with ſome Perſons, whoſe Belief is none of the moſt Orthodox.

I ſhall willingly mention *William Deurhof*, of *Amſterdam*, and I name him with all the diſtinction he deſerves. That Profeſſor has always vigorouſly aſſaulted the Opinions of *Spinoſa* in all his Works, but eſpecially in his Lectures of Divinity. Mr. *Francis Halma* does him juſtice in his *Dutch* Account of *Spinoſa*; when he ſays, that he has refuted the Opinions of that Philoſopher with ſo much ſolidity, that none of his Partiſans durſt hitherto vye ſtrength with him. He adds, that that ſubtil Writer, is able ſtill to confute the calumnies of *Philopater*'s Life, and to ſtop his mouth.

I ſhall ſay but one word of two famous Authors, and I'll put 'em together, tho' they are now ſet one againſt the other.

The

The first is Mr *Bayle*, so well known in the Common-wealth of Learning, that I need not make his *Encomium* in this place. The second, is Mr *Jaquelot* heretofore Minister of the *French* Church at the *Hague*, and now Chaplain to the King of *Prussia*. They made both of 'em learned and solid Remarks on the Life, Writings, and Opinions of *Spinosa*, which have been Translated into *Dutch* by *Francis Halma*, a Bookseller at *Amsterdam*, and a Scholar. He has added to his Translation, a Preface, and some judicious Remarks upon the Continuation of *Philopater*'s Life; which deserve to be read.

There is no need to mention here some Writers, who have very lately opposed the Doctrine of *Spinosa*, upon account of a Book, entituled, *Hemel op Aarden, Paradice on Earth*, written by Mr *van Leenhoff*, a Reformed Minister of *Zwol*, wherein 'tis pretended that he builds upon the same foundations with *Spinosa*. Those things are too fresh, and too well known to insist upon 'em: I therefore proceed to mention the Death of that famous Atheist

Of the last Sickness, and Death of Spinosa.

THere has been so many various and false Reports about the Death of *Spinosa*, that 'tis a wonder how some understanding Men came to acquaint the Publick with it upon *Hear-says*, without taking care to be better informed of what they published. One may find a Pattern of those falshoods in the *Menagiana*, Printed at *Amsterdam* in 1695, where the Author expresses himself thus.

" I have been told that *Spinosa* died of " the fear he was in, of being committed " to the *Bastille*. He came into *France* at " the desire of two Persons of Quality, who " had a mind to see him. Mr. *de Pompone* " had notice of it, and being a Minister, " very zealous for Religion, he did not " think fit to permit that *Spinosa* shou'd " live in *France*, where he might do a great " deal of Mischief; and in order to prevent " it, he resolv'd to send him to the *Bastille*. " *Spinosa* having had notice of it, made " his escape in a Fryar's Habit; but I will " not warrant this last Circumstance. That " which is certain, is, that I have been told " by several people, that he was a little " Man, and of a yellowish complexion, and

" and that he had an ill Look, and bore a " Character of Reprobation in his Face.

There is not one word of truth in this Account; for it is certain, that *Spinoſa* was never in *France*: And tho ſome Perſons of great note endeavoured to have him there, as he himſelf confeſt to his Landlords, yet he aſſured them, at the ſame time, that he hoped he wou'd never be ſo great a Fool as to do ſuch a thing. One may alſo eaſily judge from what I ſhall ſay hereafter, that it is altogether falſe that he died of Fear. Wherefore I ſhall ſet down the Circumſtances of his Death without partiality, and I ſhall advance nothing without proving it; which I can the more eaſily do, becauſe he died, and was buried here at the *Hague*.

Spinoſa was a Man of a very weak Conſtitution, unhealthy and lean, and had been troubled with a *Pthyſick* above twenty years, which oblig'd him to keep a ſtrict courſe of Dyet, and to be extreamly ſober in his Meat and Drink. Nevertheleſs, his Landlord, and the people of the Houſe did not believe that he was ſo near his end, even a little while before he died, and they had not the leaſt thought of it. For the 22d of *February*, which happen'd to be then the Saturday before the laſt week of the

Carnaval, his Landlord and his Wife went to the Sermon which is preach'd in our Church, to diſpoſe every Body to receive the Communion, which is adminiſtred the next day according to a Cuſtom eſtabliſhed amongſt us. The Landlord being come from Church at four a Clock, or thereabouts, *Spinoſa* went down Stairs, and had a pretty long Converſation with him, which did particularly run upon the Sermon; and having taken a Pipe of Tobacco, he retired into his Chamber, which was forwards, and went to Bed betimes. Upon *Sunday* Morning before Church-time, he went down Stairs again, and diſcourſed with his Landlord and his Wife. He had ſent for a Phyſitian from *Amſterdam*, whoſe Name I ſhall only expreſs by theſe two Letters, *L. M.* That Phiſitian ordered 'em to boil an old Cock immediately, that *Spinoſa* might take ſome Broth about noon, which he did, and eat ſome of the Meat with a good Stomach, when his Landlord and his Wife came from Church. In the afternoon the Phyſitian *L. M.* ſtaid alone with *Spinoſa*, the people of the Houſe being returned to Church. But as they were coming from Church, they were very much ſurprized to hear, that *Spinoſa* had expired about three a Clock, in the preſence of that Phyſitian who

who that very Evening returned to *Amsterdam* by the Night-boat, without taking any care of the Deceased. He was the more willing to dispense himself from that Duty, because immediately after the Death of *Spinosa* he had taken a Ducatoon and a little Money, which the Deceased had left upon the Table, and a Knife with a Silver Handle; and so retired with his Booty.

The particularities of his Sickness and Death have been variously reported, and have occasioned several Contestations. 'Tis said, 1st, That during his Sickness he took the necessary Precautions to avoid being visited by those whose Sight wou'd have been troublesome to him. 2dly, That he spoke once, and even several times these words, *O God have mercy upon me miserable Sinner.* 3dly, That they heard him often sigh, when he pronounced the Name of God. Which gave occasion to those, who were present, to ask him, whether he believed, at last, the Existence of a God, whose judgment he had great Reason to fear after his death? And that he answer'd 'em, that he had dropt that word out of Custom. 'Tis said, 4thly, That he kept by him some Juice of *Mandrake* ready at hand, which he made use of, when he perceived he was a dying, that he drew

the Curtains of his Bed afterwards, and then loſt his Senſes, fell into a profound Sleep, and departed this Life in that manner. 5thly, That he had given expreſs orders to let no Body come into his Room, when he ſhou'd be near his End: And likewiſe, that finding he was a dying, he call'd for his Landlady, and deſired her to ſuffer no Miniſter to come to him; becauſe he was willing to die peaceably and without diſputing, &c.

I have carefully enquired into the truth of all thoſe things, and ask'd ſeveral times his Landlord and his Landlady, who are alive ſtill, what they knew of it: But they anſwered me, at all times, that they knew nothing of it, and were perſwaded that all thoſe Circumſtances were meer Lies. For he never forbad them to admit any body into his Room, that had a mind to ſee him. Beſides, when he was a dying, there was no body in his Chamber but the Phyſitian of *Amſterdam*, whom I have mentioned. No body heard the words, which 'tis ſaid, he ſpoke, *O God, have mercy upon me miſerable Sinner*: Nor is it likely that they ſhou'd come out of his mouth, ſeeing he did not think that he was ſo near his Death, and the people of the Houſe had not the leaſt ſuſpicion of it.

He

He did not keep his Bed during his ſickneſs; for the very day that he died, he went down Stairs, as I have obſerved: He lay forwards in a Bed made according to the faſhion of the Country, which they call *Bedſtead*. His Landlady, and the people of the Houſe know nothing of his ordering to ſend away the Miniſters, that ſhou'd come to ſee him, or of his invocating the Name of God during his Sickneſs. Nay, they believe the contrary, becauſe ever ſince he began to be in a languiſhing condition, he always expreſt, in all his ſufferings, a truly *Stoical* conſtancy; even ſo as to reprove others, when they happened to complain, and to ſhew in their Sicknefſes little Courage or too great a Senſibility.

Laſtly, as for the Juice of *Mandrake*, which, 'tis ſaid, he made uſe of when he was a dying, which made him loſe his Senſes; it is alſo a circumſtance altogether unknown to the people of the Houſe: And yet they us'd to prepare every thing he wanted for his Meat and Drink, and the Remedies which he took from time to time. Nor is that Drug mention'd in the Apothecary's Bill, who was the ſame to whom the Phyſitian of *Amſterdam* ſent for

for the Remedies, which *Spinoſa* wanted the laſt days of his Life.

Spinoſa being dead, his Landlord took care of his Burial. *John Rieuwertz*, a Printer at *Amſterdam*, deſired him to do it, and promiſed him, at the ſame time, that he ſhou'd be paid for all the charges he ſhoud be at, and paſt his word for it. The Letter which he wrote to him upon that Subject, is dated from *Amſterdam* the 6th of *March* 1678. He does not forget to ſpeak of that Friend of *Schiedam*, whom I have mentioned, who to ſhew how dear and precious the memory of *Spinoſa* was to him, paid exactly to *Vander Spyck*, all that he cou'd pretend from his late Lodger. The Money was at the ſame time remitted to him, as *Rieuwertz* himſelf had received it by the order of his Friend.

As they were making every thing ready for the Burial of *Spinoſa*, one *Schroder*, an Apothecary, made a Proteſtation againſt it, pretending to be paid for ſome Medicines wherewith he had furniſhed the Deceaſed during his Sickneſs. His Bill amounted to ſixteen Florins and two pence. I find in it ſome Tincture of Saffron, ſome Balſam, ſome Powders, *&c.* but there is no Opium nor *Mandrake* mentioned therein. The Proteſtation was immediately taken

taken off, and the Bill paid by Mr. *Vander Spyck*.

The dead Body was carried to the Grave in the New Church upon the *Spuy*, the 25th of *February*, being attended by many Illuſtrious Perſons and followed by ſix Coaches. The Burial being over, the particular Friends or Neighbours, were treated with ſome Bottles of Wine, according to the cuſtom of the Country, in the Houſe where the Deceaſed lodged.

I ſhall obſerve by the bye, that the Barber of *Spinoſa* brought in after his Death, a Bill expreſt in theſe words: "Mr *Spino-*
"*ſa, of Bleſſed Memory*, owes to *Abraham*
"*Kerwel*, for having ſhaved him the laſt
"Quarter, the ſumm of one Florin and
"eighteen pence. The Man, who invited his Friends to his Burial, two Ironmongers, and the Mercer, who furniſhed the Mourning Gloves, made him the ſame Complement in their Bills.

If they had known what were the Principles of *Spinoſa* in point of Religion; 'tis likely that they would not have made uſe of the word *Bleſſed*: Or perhaps they uſed that word according to Cuſtom, which permits, ſometimes, the abuſe of ſuch Expreſſions, even with reſpect to thoſe, who die in deſpair, or in a final Impenitence.

Spinoſa

Spinoſa being buried, his Landlord cauſed the Inventory of his Goods to be made. The Notary he made uſe of, brought in a Bill, in this form: *William van Hove, Notary, for having made the Inventory of the Goods and Effects of the late Sieur* Benedict de Spinoſa. His Bill amounts to ſeventeen Florins and eight pence, which he acckowledges to have received the 14th of *November*, 1677.

Rebekah of Spinoſa, Siſter of the Deceaced, declared her ſelf his Heir. But becauſe ſhe refuſed to pay, in the firſt place, the charges of the Burial, and ſome Debts wherewith the Succeſſion was clogged; Mr. *Vander Spyck* ſent to her at *Amſterdam*, and ſummoned her to do it, by *Robert Schmeding*, who carried his Letter of Attorny drawn up and ſigned by *Libertus Loef* the 30th of *March*, 1677. But, before ſhe paid any thing, ſhe had a mind to know, whether the Debts and Charges being paid, ſhe might get ſomething by her Brother's Inheritance. Whilſt ſhe was deliberating about it, *Vander Spyck* was authoriz'd by Law, to make a publick Sale of the Goods in queſtion; which mas executed; and the Money ariſing from the ſale being depoſited in the uſual place, the Siſter of *Spinoſa* made an Attachment of it. But

per-

perceiving that after the Payment of the Charges and Debts, there wou'd be little or nothing at all left, ſhe deſiſted from her pretentions. The Attorny, *John Lukkats*, who ſerved *Vander Spyck* in that Affair, brought him a Bill of thirty three Florins and ſixteen pence, for which he gave his Receipt the 1ſt of *June*, 1678. The Sale of the ſaid Goods was made here (at the *Hague*) the 4th of *November*, 1677, by *Rykus van Stralen*, a ſworn Cryer, as it appears by his Account, bearing the ſame Date.

One needs only caſt one's Eyes upon that Account, to perceive that it was the Inventory of a true Philoſopher: It contains only ſome ſmall Books, ſome Cuts, ſome pieces of poliſhed Glaſs, ſome Inſtruments to poliſh them, *&c.*

It appears likewiſe, by his Cloaths, how good a Husband he was. A Camlet Cloak, and a pair of Breeches were ſold for twenty one Florins and fourteen pence, another grey Cloak, twelve Florins and fourteen pence, four Sheets, ſix Florins and eight pence, ſeven Shirts, nine Florins and ſix pence, one Bed fiveteen Florins, nineteen Bands, one Florin and eleven pence, five Handkerchiefs, twelve pence, two red Curtains, a Counter-pain, and a little Blan-

Blanket, for Florins: And all his Plate, consisted of one Pair of Silver-Buckles, which were sold, two Florins. The whole Sale of the Goods amounted to four hundred Florins and thirteen pence; and the charges of the Sale being deducted, there remained three hundred ninety Florins and fourteen pence.

These are all the particulars I cou'd learn about the Life and Death of *Spinoza*: He was forty four years, two months and twenty seven days old, when he died; which happen'd the 21st of *February*, 1677, and he was buried the 25th of the same month.

FINIS.